

and it is therefore established by the testimony of the most reputable and distinguished historians and theologians of all creeds and sects, and of all ages, that *Trine Immersion* is the mode of baptism authorized by Christ, and practiced by his apostles.

Berlin, Pa.

Apostolic Communion.

FEET-WASHING.

BY JOSEPH W. BEER.

In the evening of the institution of the apostolic or Christian communion, several things were observed by our Lord and Master, which he enjoined upon his disciples for their observance in the service and worship of God. Of these I may mention, washing the feet of his disciples, the Lord's Supper, and the cup and loaf. The committee having assigned to me the subject of feet-washing, I will confine myself mainly thereto, in the hope that those to whom the other subjects are assigned will come along in fraternal harmony.

To see that feet-washing is a religious ordinance, intended to be observed by the Christian, it is necessary to find several things: 1. A description of the service. 2. Language of authority enjoining its observance. 3. A spiritual significance. With either of these wanting, there is no religious ordinance under the Christian dispensation.

For a description of the service and its appointment for our observance see John 13:1-20. Every one reading this Scripture carefully will not only see that Jesus washed and wiped the feet of his disciples, but, also, that he enjoined it upon them to do the same according to his example.

It was in the beginning of the preparation of the passover, when, in the evening, Jesus came and sat down to a supper with the twelve. He now informed them that, much as he had desired to partake of this passover with them, for which they had made ready, he would not be permitted to do so; that he would "not eat it until it be fulfilled in the kingdom of God." Luke 22:16, Revised version. As it had now come to this juncture that his actual observance of the ceremonial code was coming to a close in its higher, spiritual fulfilment, and as it was a part of his work to institute ordinances for their observance in the higher and closer spiritual relationship under the new dispensation, he "riseth from supper, and layeth aside his garments; and he took a towel and girded himself; then he poureth water into a basin, and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded." All this is explicit. He prepared as a servant, and as a domestic he began to wash and wipe the feet of his disciples. There was something about this act of condescending servitude which they did not comprehend, and Peter in astonishment said, "Lord, dost thou wash my feet?" Jesus said, "What I do thou knowest not now, but thou shalt understand hereafter." But Peter, not waiting for the explanation, thinking it imprudent for the Master to perform this menial service, revolted, and said, "Thou shalt never wash my feet." Now to impress upon him the importance of this service, and the necessity of being submissive to him, "Jesus answered him, If I wash thee not, thou hast no part with me." Peter did not want to lose his interest in the Master, and rather than do so, he would submit to anything however mysterious or imprudent it might seem to him; and so he replied at once, "Lord, not my feet only, but also my hands and my head." However, as this washing was to be a symbol; as the symbol must be suited to the thing symbolized; as doing too much is as improper as doing too little; as doing a wrong thing is as inappropriate as doing nothing at all, Jesus corrected him again by saying, "He that is bathed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all;" he referred to Judas; for he knew that the devil had "already put into the heart of Judas Iscariot, Simon's son, to betray him." In this way, while he taught them the necessity of observing what is enjoined by rightful authority, he also impressed upon their minds the equally important lesson that it is possible to submit, without murmuring, to the externals of religion, and yet derive no benefit therefrom. The hypocrite's external formality may be very exact, but he reaps only a hypocrite's doom. Judas had been bathed, and he submitted to having his feet washed without a word of objection; but iniquity still filled his heart and sin pervaded his life, so that in his treachery he betrayed his rightful Lord and Master. Thus Christ taught them the necessity of willing, cheerful, faithful and sincere obedience to the will of God, as enjoined upon them through him.

Having called their attention to what he had done, he said, "Know ye what I have done to you?" None of them said they did. They certainly knew that he had washed and wiped their feet, but they did not yet understand why he did so or what it meant. Every religious ordinance has a meaning and use. There is no such thing as a useless or meaningless religious ordinance of God's appointment; and it is important that we should know, not only that the service is enjoined upon us, but something of its signification; for without this we would not observe it to God's glory nor our own good as we should. He then said, "Ye call me Master and Lord, and ye say well; for so I am." Certainly, all who call Jesus Master, and Lord, ought to acknowledge and honor his authority, and be willing to obey his appointments and follow his examples. With this truth impressed upon their hearts, he added, "If I then, the Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that

ye should do as I have done to you. Verily, verily, I say unto you, a servant is not greater than his lord, neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them." No language can make this either more explicit or more forcible. The only question is as to whether we acknowledge Jesus as our Lord and our Master. We cannot doubt the truthfulness of the record, nor the fact of the appointment of this service; but do we acknowledge and honor the authority and example of Jesus?

But what can be the symbolical meaning, the spiritual significance, of this literal rite of washing one another's feet according to the example and appointment of our Lord? In regeneration, the new birth, we become new creatures in Christ Jesus; old things pass away, and all things become new." Titus 3:5; 2 Cor. 5:17. We were sinful, defiled, but our sins are forgiven; "but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:11. In symbol of this new birth and spiritual renovation we are "born of water" (John 3:5), "our bodies are washed with pure water," Hebrews 10:22. It is easily seen that nothing short of immersion, the washing of the entire body, fully and fitly symbolizes this new birth and spiritual purification and cleansing. And if we were so good, so pure, so strong, as to be able to live sinless lives, and that without the grace and help of our Lord and Saviour, Jesus Christ; then there might be no necessity, or propriety in further religious ceremonies, or church ordinances. But alas! it is otherwise. Through our weakness and imperfection, and by coming into almost constant contact with a sinful and polluting world, we become more or less defiled and need an after application of the precious blood of Christ. This being so, it is appropriate that there should be some service to represent, or symbolize, this after cleansing. Of all the services that we are capable of performing, to represent our cleansing from the defilements of sin, there is none that is so suitable as the washing of the saint's feet. 1 Timothy 5:10. There is no service more expressive of our willingness to forgive our erring brother, and our desire to serve him in any way for his good. And there is no time more appropriate to give expression to such facts and feelings, than just when we approach the Lord's table with the Lord's people, to partake of the Lord's supper, and the cup and loaf.

Vernalis, Cal.

THE LORD'S SUPPER.

BY S. J. HARRISON.

On the night of his betrayal our Lord and Master established three institutions: Feet washing, the Lord's Supper and the Communion. At the same time, place, and with the same persons and surroundings, Jesus observed the three institutions. He sat down with the twelve to the supper which he had previously commanded his disciples to prepare. Mt. 26:26; Mk. 14:17, 18; Lk. 22:20; John 13:1-30; Jude 5:12; 1 Cor. 11:23-34.

Although we may not comprehend the fullness of God's wisdom in them, an appropriateness does appear. Feet washing reminds us that it does not suffice to have been once purified, but that we must continue in that condition. It also teaches us that we must render our brother any service his good may require regardless of its humiliation to us. The cup and the Loaf commemorates "the Lord's death till he come." The Lord's Supper alone points forward, and inspires hope. It seems plausible, therefore, that the church of Christ would observe these institutions in the same manner that they were given, and that the same blessings follow now that were bestowed then. "If ye know these things, happy are ye if ye do them."

We need the lesson of Hope as well as purity and humility, and the cost of our redemption. As Feet washing typifies humility subjectively and purity objectively; the broken "bread" the broken body, and the divided "cup" the shed blood of the Son of Man, so the Supper inspires hope by pointing forward to the marriage supper of the Lamb to be fulfilled in the kingdom of God. Lk. 22:16; Rev. 19:9. "What, therefore, God hath joined together let not man put asunder. Mat. 19:6. As Jesus partook of a supper in connection with the communion, if we desire to keep the ordinances as they have been delivered unto us we must also do the same. 1 Cor. 11:2.

FACTS TO REMEMBER.

1. That the bread and wine are no where in the Bible called the "Lord's Supper."
2. That the bread and wine were taken *after* supper. Lk. 22:20, 1 Cor. 11:25.
3. That the day on which Christ was crucified was "the preparation of the passover,"—the day before the passover. Jno. 18:28 and 19:14, 31, 42.
4. That Jesus and his disciples *reclined* at the table where they ate and engaged in a lengthy conversation. Jno. 13:23 and 1-35.
5. That the passover was to be eaten in haste, with loins girded, shoes on the feet, and *staff in hand*. Ex. 12:11.
6. That at the Supper which Jesus instituted there were none present except the Lord and his

twelve disciples. Jno. 13:5.

7. That the Passover was a *family* institution. Ex. 12:3.

8. That the Apostolic church observed this "Lord's Supper" or "feast of charity." 1 Cor. 11:23-24; Jude 5:12.

9. That historians are a unit in testifying that the early church ate a supper in connection with the communion. See Church History by Schaff Vol. I, p. 47s; Vol. II, p. 239; Vol. III, p. 402. Neander's History of the Christian Religion, Vol. I p. 325.

THE CUP AND LOAF.

BY E. L. HILDEBRAND.

To live we must eat. Transubstantiation is a principle inherent in and essential to all life. From the lowest order to the highest food is necessary to existence.

The laws governing physical development have their counterpart in the spiritual realm. The eye through which we see and admire the golden sunset has its companion in the eye of faith; the one beholds the natural, the other the spiritual.

Christ, knowing the analogy used natural symbols to teach spiritual lessons, that we might look through the natural and see the spiritual.

Christ taught that His Kingdom was not of this world, but that it was a kingdom of peace; that to get into that kingdom you must be born of the water and of the spirit, and it was within the children of men that it was established. In that realm birth and growth had its place as well as in the natural world. The point of difference was that death had no part in His Kingdom but that His subjects should live forever, for the water He should give would become a fountain springing up into everlasting life, and he that would eat His flesh and drink his blood should never die, but has passed from death unto life.

In the natural world, growth is dependent upon nutriment; so when Christ said of his children, "except you eat my flesh and drink my blood ye have no life in you," he recognized the necessity of food to the perfect development of spiritual beings. This demand is supplied in the symbols as found in the communion. When he took bread, brake it and gave unto his disciples saying, "This is my body which is given for you"; and the cup saying, "This cup is the New Testament, in my blood which is shed for you; this do in remembrance of me," he established a memorial ordinance that would keep before his followers the import of his mission and death till he would come again.

He gave his body as meat and his blood as drink for the life and sustenance of his children, and to symbolize his blood and body he gave the bread and wine as tokens, so that in taking them the Christian could see through them the true bread from heaven.

Blessed are they who hunger and thirst after his righteousness, for they can be filled. The store is inexhaustible, and the supply perpetual. Eat and live is his injunction. "Come, all ye," his invitation. The feast is now ready, his promise. Will you? is the question.

This is my body, broke for sin;
Receive and eat the living food.

Then took the cup and blessed the wine;
'Tis the new covenant in my blood.

Do this, he cried, till time shall end
In memory of your dying friend,
Meet at my table, and record
The love of your departed Lord.

Jesus, thy feast we celebrate;
We show thy death, we sing thy name,
Till thou return, and we shall eat
The marriage supper of the Lamb.

Church Auxiliaries

MISSION WORK.

BY JOHN DUKE MC. FADEN.

Jesus said: "My Father worketh hitherto, and I work." John 5: 17. God's work was mission work. He sent his Son into the world to save sinners. The work of Christ was mission work. He came to seek and to save the lost, his whole life gave evidence that he had but this one object in coming into the world. When he called around him the apostles he sent them to the lost sheep of the house of Israel, and after his triumphant resurrection he sent them out into all the world to preach the Gospel. The members of the church were mission workers, for they had the spirit of their Master, and followed in his footsteps. When they were scattered abroad, they went where scattered and preached Christ and Him crucified. The borders of the church were extended and the divine flame fed because the first Christians were mission workers.